

Baptist Record

J. B. GAMBRELL, Editor.
CLINTON, MISS.
Thursday, February 14, 1884.

Editorial.

NOTES AND COMMENTS.

Elder O. L. Parker: Your request will be granted in due time.
Dr. T. G. Jones has been called to the Cumberland street church, Norfolk Va.

The pulpit is for preaching the Gospel, not for combatting infidelity.—Dr. Armitage.

Dr. Hunter's article is reserved for next week when it will appear with something on the other side.

Temple, Bell county, Texas, Reading Room and Literary Club sends thanks to the Record, Clinton, Miss., for the paper so kindly given.—R. E. Melvin.

Eld. D. F. Head, late editor of the Baptist Messenger is open to a call to work in the pastorate. He needs his labors, and he should not be left without a field.

"Affectation in any part of carriage is lighting up a candle to show our defects, and never fails to make us a ten notice of, either as wanting sense or sincerity."

Falsehood is in a hurry; it may be at any moment detected and punished, truth is calm, serene; its judgment is on high; its King cometh out of the chambers of eternity.—Dr. J. S. Parker.

Bro. Lee, formerly of the Messenger is here. He highly endorses the arrangement. You may count on his valuable help.—D. F. Head. When Bro. Lee was editing we were co-workers, and we shall be glad of his co-operation now.

I am canvassing for prohibition. Will secure three fourths of the legal voters of Pine Bluff. I secured forty nine names in one day.—S. R. Young.—We hope to hear soon that Cophia county has gone right on the whisky question.

D. L. Moody was asked: "Can a Christian use tobacco?" He replied: "Yes, a nasty Christian." I think the same answer could well be given to the question, "Will a woman use tobacco?" "Yes, a nasty woman."—Grass of Gold.

I wish to say that Elder L. S. Foster has accepted a call from the middle of February.—G. W. Foster. Bro. Foster carries over his very best wishes with him into his new field.

An old minister rebuked a young minister for laughing at some amusing incident, saying preachers ought to be solemn. "My brother when I get the dyspepsia just as bad as you have got it, I will be as solemn as you are."

A man said to Mr. Spurgeon: "thought preachers preached for souls, not for money." "Yes they do preach for souls, but they can't live on souls, and if they could, it would take a great many little ones like yours to make a breakfast," said Mr. S.

"The race of mankind would perish, did they cease to help each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask of their fellow-mortals."

I shall make an effort to put the Record in every family of my several churches, during the present year.—G. B. Rogers. Will not every pastor do the same? Take a census and see how many do not take our paper, then see how many can be induced to subscribe. This is one of the easiest and cheapest ways in the world to foster every good work.

No one is competent to interpret the Scriptures, who cannot enter with a living sympathy into the spirit. An unreligions critic will not get through the shell of the Bible. "The earthen vessels" in which, as the Apostle says, the treasure is hidden; he may scan, and detect every crack and blemish, but the treasure which they enclose will escape him.—Fisher.

Secretary Ball wishes to know of the pastor and brethren at Slate Springs, whether it would suit their convenience to have a grand Mission and Educational Mass meeting at their church 5th Sunday in March. If the brethren think well of it, brother Ball would be there, and the editor of the Record would go along with him. Brethren, write to this office.

After a long pull, a strong pull, and a pull a good many together, the Baton Rouge church is an elegant fact. Some people think too much money has been spent on the effort to properly plant our cause in the capital of Louisiana; but those who have given the money

do not think so. Bro W. A. Gill has \$200 or \$300 in it, and he does not complain.

The State Superintendent of education, in his last report says: "It is with regret that I have to state that Mississippi, in my opinion, is behind most of her sister States in the qualification and efficiency of her public school teachers. And this I attribute to the absence of schools devoted to the teaching and training of teachers." Is it not much more owing to the lack of proper pay. Talent can be had only by paying for it.

Mansfield Feb. 7.—Your letter to father has been received. He has been quite sick several days, but is better now and will write soon. He heartily approves of your plan about the paper.—Nora Hartsfield. Bro. Hartsfield has been all the time one of the firmest friends of the Messenger, and knows all the circumstances. We wrote him to get his opinion. The above card explains itself.

In Massachusetts there are 291 Baptist churches, with 224 pastors and 60,800 members. The number baptized last year was 2,497; 99 churches reporting no baptisms. The Union Temple, Dr. Ellis, pastor, reports the largest membership, 1,252. The Watchman also tells us that nine indigent ministers received appropriations amounting to \$1,900, which is a little over \$200 each.—Baltimore Baptist.

Let us see. We have something over eight hundred female members. Suppose each one will put one dozen eggs into the missionary box once a month. These, at 10 cents per dozen would amount to \$1,200 a year; multiplied by 800 would amount \$960. Sisters, think of this.—Address to Calhoun Association. Indeed, yes; just do think of it; \$960 for the sisters of one of our weakest Associations, and no body hurt. Sisters, do give, the hens scratch at this business.

Nothing in many missionary reports is more misleading than the number of churches reported as organized. It is the style of some short-sighted brethren to organize little weak churches with no room or prospect for the future. Often churches already weak are made still weaker to organize a little body which can never do any good. O for a wise man gifted with the power to disorganize churches on a Christian plan. If he can be found, let him be sent out on his great mission.

One of the advocates of the "New Theology" says: "It is no reflection on the Apostles to say that they did not understand the system of theology that they taught." That is what we thought it was coming to; a few men have gotten to be wiser than the Apostles. We have a few men, some working at the rites, and the others at the doctrines; but all co-operating to unsettle the confidence of the people, and make way for a new order. They need watching.

The piece on the first page, "For Husbands and Fathers, is worthy of the thoughtful attention of all our readers, who maintain either or both of those relations. Dear brother, if the piece suits your case, try to have the manliness to be very much ashamed of yourself, and before you lay the paper aside, resolve to be more of a man hereafter. You need not say anything about it; just do better, and that will do."

I am the happiest man on Onatcha river. When you come to Monroe, brother, if you will let me know, I will come to Monroe and take you with me. I live 14 miles from Monroe, on the most beautiful road and river in the State.—H. C. Pugh. Yes, yes, we have seen married people before, brother; but, nevertheless, it would be a great treat to drive along that beautiful road, along that beautiful river, and draw reins at that beautiful home, and see that beautiful—well, spend a day or two with you. We might do it.

Rev. G. A. Nunnally, D. D., the efficient secretary of the Church Building Department of the Home Board, passed through Atlanta on Thursday on his way to Alabama and Mississippi, in which States he proposes spending February and March. He succeeded finely on his protracted visit to Virginia and Maryland, and says if receipts continue as they have come in the past month or so, he will go up to the Convention at Baltimore with \$25,000. This is cheering news, and we trust that our people everywhere will rally to the support of this important enterprise. Christian Index. Come on, brother, and tell us about it.

The Vicksburg Herald rants in a very undignified way against the prohibitionists in the Legislature. Its utterances are neither wise, witty nor patriotic. Could the Herald tell us how many murders have been committed in Vicksburg in two years, and what proportion of them are attributable to whisky,

of which Vicksburg has such an abundance? It is the most reasonable thing in the world to allow the moral element of the country the finest opportunity possible to overcome this monster evil.

The Calhoun Association has appointed Elder T. H. Smith as Missionary Colporteur in her bounds. In an admirable address of the Association, the President and Secretary of the Board thus outlines the work to be done: "Preach the unalloyed Gospel as regards the General Mission work; which will include Foreign, Home, State and Associational Missions. 2d. To urge in strongest terms the importance of every Baptist subscriber to the Baptist Record, published at Clinton, Miss. 3d. To carry with him Bibles, Testaments and a general assortment of our Baptist literature, that all who want to can be supplied. 4th. To ask all to take a more active interest in the College at Clinton. 5th. To ask every one to give something to assist in giving the Gospel to those who have it not." That is all in the right line.

Do our people know that if sister Ratliff gets the largest number of subscribers by the close of Spring for the Youth's Companion, she will get the five hundred dollar prize, and about \$200 in premiums, all, or a large part of which she proposes to give the College in building the Ministerial Cottage? And do they know that if we all help her, she will get the prize? The paper is intended for youths, but in my family, father and mother also read it with interest and profit. There is no trash in it. It is a bright instructive and elevating weekly, though not nominally religious. Parents could not better invest \$1.75, the subscription price, for their children. Some one in each church ought to work in this cause. If you will do it, write to Mrs. Mary Ratliff, at Raymond, for instructions. I beg the pastors to help this sister. See that some bright boy or girl, or some one canvasses for the paper in their community.—H. F. Sproule. Just think of this: by concert of action, the Baptists of Mississippi can secure \$700 for their work and benefit themselves. Heed brother Sproule's advice.

The brotherhood will no longer tolerate papers that are obstructions to our work and that are vehicles for offensive personalities. The refined sense of propriety in pugnacious Baptists to exclude their pugilistic encounters and express their ugly epithets in the columns of so-called religious journals. The people of this day demand decency and courtesy and progress, as well as soundness.—J. W. Bowman, in Ala. Baptist. Dr. Bowman never wrote truer words, and here are more from the same pen, in the same vein and equally true: "Lastly, the religious demagogue, the most detestable of all demagogues, is weighed in the balance and found wanting. The Baptists of this generation will see to it that their denominational papers are sound in doctrine, progressive in methods, helpful in enterprises and Christly in spirit." The man who undertakes to covet a multitude of sins, by assuming to be sounder than any body else, will find himself taken for what he is worth, or nearly so. "Verily, the world do move."

TO LOUISIANA BAPTISTS:

Subscribers to the Baptist Messenger know the cause of its suspension. I have canvassed the State by correspondence, in order, if possible, to discover and do the best for our people in disposing of the paper matter. As the result, I have determined to transfer the interest to the Record.

At the instance of earnest solicitation, brother Gambrell will carry out the time of our paid up subscribers. We know that he understands this only after a number of our people have said, "We do not see that we can have a paper in our own hands, and we ask you to help us."

It can do no harm to say that our working Baptists of Louisiana generally believe that the Record will move to New Orleans. To say the least, many of us earnestly hope for such removal. And many of us know that brother Gambrell only wants to see the way providentially indicated.

Albeit, aside from the desired New Orleans enterprise, it is certainly a great favor by the editor of the Record to engage the considerable burden to supply our paid up subscribers with a paper having no superior in the South. The Record is no stranger to quite a number of Louisiana Baptists. They already know that it is in the front rank of religious journalism. It is leading in all our missionary work of the age—and is especially distinguished as an agent for local missions.

Louisiana Baptists, though few comparatively, have on foot active and increasing, as well as most important, missionary operations. The universal declaration by our workers, the suggestion of good sense, the insensible fact, is: "We cannot get along without a medium of communication." Then what does wisdom say? Let us make the wisest our arm; if so be, our own arm will not hold up and we

are favored to find another ready and sufficient for our service!

The Record is now at our service, and whether the Lord moves it to New Orleans, or it remains at Clinton, it will serve our State and our general religious interests, and do that well, if our people wisely accept the situation and work accordingly.

Let us see whether brother Gambrell's timely and generous help will be duly appreciated.

Dear brethren, let us see to it, that he has abundant return. And may the Lord add his blessings.

D. F. HEAD.

REMARKS.
To this address of Bro. Head, it is proper that I add something. It is known to many, that the Record was the accepted organ of Louisiana Baptists before the Messenger was started. The State made a fine move under this arrangement. Then the Messenger was started by Bro. Lee, another universally loved and respected man whose name Lim. I fear his management of the paper grew in favor with the brethren. It was sweet in tone and right in aim. It came to help, and fell in line with the movement. It was already embraced, failed under the burden, and he turned the paper over to brother Head. In the inscrutable wisdom of God, brother Head and different members of his family have been deeply afflicted for a long time. The paper could only go on by the strictest economy and most persistent effort, and it finally began to weaken, and the result is, at the request of brother Head and not a few other brethren in Louisiana, I have agreed to take up the unexpired subscriptions of the Messenger and carry them out.

Brother Lee and Head made a faithful and manly effort to give Louisiana Baptists a separate paper, and whatever burdens anybody else has sustained, either in effort, care or money, we venture to say that these brethren have borne a hundred times as much to make successful an enterprise dear to the hearts of so many.

To carry out the agreement with brother Head, will require an outlay of several hundred dollars on my part. And it is well understood that our agreement does not bind the convention or any brother. I take the risk of the future. Of course, if the brethren decline to support the Record, I will come out several hundred dollars short; but I am willing to take the risk, knowing the brethren as I do. If they support the paper, in the end I will make it back. And I will be my care to give them a good paper, and to look well to their interests. These columns are open to the brethren to speak freely to each other about what concerns them. Their brethren over this side will be glad to see what they are doing.

As to moving to New Orleans, or anywhere else, it must be understood that future developments must determine the future. I am ready to consecrate all my powers to making a paper worthy of the grand people it serves. I am going to do what God wants me to do, when he shows me what it is. The man who stubbornly determines to have his own way, will, at last, be filled with his own ways. I have learned enough to know that God's way is the best. Let us all go to work in earnest to do the duties of the hour, leaving the future in the hands of our Father. We can afford to do that. I will be at Monroe, God willing, then we can have a free talk.

The Messenger has had, all along, my best wishes. There was never an unkind word passed between the two papers. They were all the time in the most perfect accord on all the leading questions. I thought it natural and proper for the brethren over the river to want a paper in their midst, and I was anxious to see the Messenger succeed, believing there was a work for it to do. Nor would I consent to make it with the Record until every effort to keep it afloat had failed. If it had to fail, I thought it my duty and interest to comply with brother Head's request for the following reasons:

1. When the Record was just struggling to its feet, the Louisiana Convention rendered it important assistance. It is but simple gratitude now that it is strong, in a measure, to make a return of kindness.

2. The Louisiana Convention will be seriously hurt in its work, if it must be without the means of reaching the people, till the meeting in July. I ought to prevent such a result, when it is in my power to do so.

Mississippi and Louisiana are natural allies in the great work of subduing this great Mississippi Valley to Christ. The two States are alike in faith, in purposes and plans of work. This unity ought to be fostered, and no other paper can do it as the Record can.

Brother, if you believe this arrangement a good thing, do three things; first, write all the news from your field; second, make an earnest effort to increase the circulation of the paper; third, write

me, from time to time, any suggestions as to how I may best serve you.

Joining brother Head in the prayer that God's blessing may be upon this union, I am your brother in Christ,

J. B. GAMBRELL.

OUTLINE OF A SERMON.
Preached at Waterford, Miss., by Request, on the Churches of the Saints. Published by Request of Brethren.

TEXT.—God is not the author of confusion, but of peace, as in all the churches of the Saints.—1 Cor. 14:33.

Before beginning a consideration of the covenant made with Abraham, please duly reflect on a few remarks. I repeat, a covenant is good for what it says, no more, no less, nothing different. Again, he who claims that a change has been made in a covenant, must show where and by what authority. It is by no means allowable to infer changes.

Now, is the Jewish nation, which grew up under this covenant, and "the churches of the saints" the same? Is baptism under the new dispensation, and circumcision under the old, the same? If so, the whole argument for infant baptism from the Abrahamic covenant falls to the ground.

Turn to the inspired record of this covenant, Gen. xvii, and follow me in its examination. The first verse contains a declaration concerning God: "I am the Almighty God." And then a command: "Walk before me and be thou perfect." There is nothing here to discuss. The second verse reads: "I will make my covenant between me and thee, and multiply thee exceedingly." The first member of the sentence declares the purpose of the Almighty to make the covenant; the second contains a promise. A promise of what? Evidently of a numerous posterity. Any thing more? Nothing; absolutely that is all. "I will multiply you exceedingly." No ingenuity can get more out of it than this. The third and fourth verses read: "And Abraham fell on his face and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations." Here the language is perfectly clear and easy to understand. Not only a numerous posterity, but they were to divide and become many nations. This is all, so far, and it may be said that this literal promise has been literally fulfilled.

The fifth, sixth and seventh verses contain the promise: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and Kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and thy seed after thee."

In these verses, the promise of posterity is reiterated, and the dignity of his house foretold. "Kings shall come out of thee." The covenant was confirmed as an everlasting covenant between God and the seed of Abraham. The Almighty promises to be a God to the posterity of the patriarch. This is all, 8th verse. "And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Here an earthly inheritance is promised, as the perpetual home of the Jews, and the promise to be a God is reiterated. This was literal and was literally fulfilled. It is the title deed of the Hebrews to the land of Canaan, written out and signed by the hand of the Highest. The land of Canaan belongs to-day to the circumcised seed of Abraham.

Thus far, every thing is plain. Could any thing but mere blindness, so simple, so concise in its every statement? Let us now proceed. The ninth verse simply enjoin the observance of the covenant. The tenth and eleventh verses read: "This, my covenant, which ye shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised. And you shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you."

From this we see the institution of circumcision, and the manner of it. It was restricted to males, and was imperative in the case of every male child. Further, it was to be a token, not a seal, a token of the covenant just made. Now read the 12th verse: "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." What does it say? The time is fixed—the eighth day. Every man-child that is born in the house, or bought with money, the one as surely as the other, I will quote the two last verses,

the 13th and 14th, together: "He that is born in thy house, or bought with money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

Here former statements are reiterated, the perpetual nature of the covenant re-affirmed, and instruction given to cut off every male not circumcised.

We have gone through with this covenant, sentence by sentence, and have fairly interpreted it. It may be epitomized thus: Abraham was promised a numerous posterity, some of whom should be kings. They should have the land of Canaan, as a perpetual inheritance, under this everlasting covenant, as a condition of these blessings. Every man child should be circumcised, whether native or bought. The uncircumcised were to be cut off. God was to be their God. The basis of their national existence, was fleshly, not spiritual.

That is a desperate case which requires that this nation of the Jews, with carnal ordinances and an earthly landed possession to be considered as the same as the churches of the saints, which have no continuing city; but whose confession is, that, we seek a city, which hath foundations, whose maker and builder is God. Desperate, indeed, are the straits of those who must suspend "the infant rite" on this rope of sand. But to show how completely baseless such a claim is, let us enter into some comparisons.

Evidently the base of the Jewish nation was fleshly. The natural seed of Abraham were members of it, or those bought with money were members. Blood and money were the ties. No spiritual qualifications were required.

How is it with "the churches of the saints"? Those who came to John, seeking baptism, were told that they must bring forth fruits meet for repentance. Vain was the plea, "We have Abraham to our father." The stern Forerunner cried repent, and baptized only those who confessed their sins. How vast and important the difference. The one carnal, the other spiritual; the one made up of the natural seed of Abraham, the other of the spiritual seed.

Infant baptism in its fundamental idea is a fearful lapse into Judaism, an infinite remove from the principle of the dispensation of grace.

Again, circumcision and membership in the Jewish nation were involuntary. The male child or male servant was circumcised whether or no. They had no option. It was proper to use all the force necessary to accomplish the task. The fruitless cries of the infant, aroused from sleep by a sprinkling is a fair representation of the instinctive opposition to circumcision. But how is it with "the Churches of the saints"? Are the saints thrust into the church by the hand of force or are they there as the result of their choice? Judge ye how the 3,000 were added on the day of Pentecost and all the rest we read of. One has said: "The Covenant with Abraham nationalized Israel; the gospel individualized Christians." The obedience under the gospel is voluntary and personal.

The command to each one is repent, believe the gospel, be baptized and walk worthy of the gospel. A personal obedience is the gospel demand on everyone. Never a word about having children baptized on the faith of parents or sponsors; no, not a word.

Look again: Israel was a nation as truly as Great Britain is a nation. She executed temporal and corporal punishments, had administrative power over all the people, made wars, contracted peace and did every thing that the nations of the earth do. How is it with "the churches of the saints"? They are congregations of the saints in all nations. They claim no temporal power, even as our Lord said, "My Kingdom is not of this world." They are not one great unity, as was the nation of the Jews; but many local congregations, all separate, and all independent, the one of the other in their government. Things more unlike could not be conceived of. The national idea of a church, as in England, Germany, Russia, the tap root of which is to be found in infant baptism, is the reproach of all christendom. Adding to the church under such an idea, except by natural birth, is not thought of. They run the lines around the extreme limits of the State, and take them all in. And, indeed, this is the logic of the Covenant argument.

Further, in national Israel, moral character did not effect ones membership. All the wicked kings and their followers were Jews. No abomination sufficed to work a forfeiture of national privileges. This was logical.

It was not a nation founded on spiritual qualifications. In "the churches of the saints," as each one comes in on a confession of faith, so his standing depends upon his living according to that confession. The disorderly are excluded.

Law was administered in the Jewish nation by officers clothed with national authority. In the "churches of the saints," if a brother is offended with another, he must tell it to the congregation, and each church, as a whole, administers its own discipline, regulated by the words of Christ and the Apostles.

Under the Abrahamic Covenant only males were circumcised, under the gospel both sexes are baptized. Eight days after birth the circumcision was performed and this was a part of the law. After faith, immediately after accepting the gospel, both sexes are to be baptized. Circumcision is a token of our submission to the government of Christ. "As many as have been baptized into Christ, have put on Christ." Even the stoutest advocates of infant baptism, under the covenant, never baptize their grown up and wicked slaves.

Circumcision made one a Jew. Does baptism do that? Circumcision gave a right to Palestine. Does baptism do that? A failure to be circumcised led to the cutting off of the party from the people. Does a lack of baptism result that way?

If further evidences were wanted, it is found in the following facts: Jesus and the Apostles and all the early Jewish converts were circumcised, but they were all baptized, too, showing that they are not the same. Circumcision was practised by the Jewish converts, through the Apostolic age. When the question was up whether the Gentiles should be circumcised, the easiest way possible to settle it would have been by saying that baptism has now taken the place of circumcision; but the Apostles did not say it; they only refused to bind it on the Gentile converts.

My friends, it is a violent assumption to confound christianity with Judaism in this way. It is as hurtful as violent. It degrades Christianity and corrupts it in all its parts. It does violence to the New Testament, and runs roughshod over every rule of interpretation.

I have not exhausted the subject, but have said quite enough to show that the two are very wide apart. When those things are pressed upon our Pedobaptist friends, they tell us that the covenant has been modified in various ways to suit the Christian dispensation. But where in the Book did God speak to modify it? It is just as God made it. Why do people suppose changes, and divide a law to suit their exegencies? O, it is better to give up an unscriptural practice than to so outrage every rule of interpretation.

THINK OF IT.

From an itemized statement of State expenses furnished by the Auditor, the following figures bearing on the question of education in Mississippi, are taken:

University of Mississippi—\$10,803.75.
A. and M. College—\$40,607.50.
Alcorn University (col.) \$16,678.

75.
Holly Springs State Normal School, (col.) \$3,000.00.
Tougaloo University, (col.) \$3,000.00.

Total for higher education—102,089.90.

Common School Fund—\$198,294
Total for Education—\$301,193.90

This is about 30 cents per capita for the inhabitants of the commonwealth. It is a mean exhibit for the State. But the showing is altogether worse when it is observed that more than one-third of the whole is spent on five institutions, doing a sort of College work, the best possible with the unprepared materials available. And yet some want another \$40,000 a year College, especially for girls. \$198,294 for common school education, or some where in the neighborhood of 75 cents for each educable child in the State. This is a burlesque on education. The complaints are loud, that the common schools are a failure. These figures tell the bottom reason why. It is ridiculous to think of educating children on such a scale of expense. The State ought to do better, or vacate the whole field. Mississippi, with no debt to amount to a burden, is able to spend \$1,000,000 easily on her common schools, and she ought to do it. Let Legislators, instead of lavishing money, on a few institutions, in excess of their needs, and foundling others for which there is no need, turn their eyes on the hundreds of thousands of children, who have scarcely the crumbs of education thrown to them. The people can be made willing, to be taxed, if they can see that their

children are to be benefited by it; but they will hardly be satisfied with the present top-heavy system of education. They ought not to be. All the institutions named will be represented before the legislature by those who will ask a continuation of the present appropriations. We are friendly to every one of them; but the man who will lead in a move to raise our common schools to a respectable position, shall have our warmest co-operation.

THE "Local Option" bill was defeated in the Lower House last week by being amended to death by its enemies. The objectionable amendment provided for elections by Supervisors of Districts or corporations. This was a cunningly devised way of destroying the usefulness of the bill. It divided the friends of temperance, by misleading a portion of them.

In this we behold the cunning and dark hand of the whisky league, whose lobby has been putting in its work during the session. They know well that, if the vote is taken by counties, the country people, who have no pecuniary interest in the traffic, will, in numerous instances, vote against the county, towns and all. But, if each Supervisor's District, and corporation votes separately, we will be left just where we are. It was a notable fact that the enemies of the bill were from the towns. The towns are largely under the influence of the whisky power.

The bill might have been amended in a few particulars without impairing its usefulness, but as amended, it was emasculated, and its friends did right to kill it.

For years temperance men have been begged to keep the whisky question out of politics; and this bill proposed to do that very thing. Each county was to be allowed, on the petition of two-thirds of its voters, to hold an election to decide whether, for two years, next succeeding, there shall be whisky sold in the county. Thus would the one single question be voted upon.

The enemies of the bill were in the highest glee over its defeat. "We have saved the party," was heard all around. Are temperance men to understand that the Democratic party lives on whisky? Is it so, that the party cannot allow a county to decide for itself whether whisky shall be sold in its bounds or not? If so, why so? The party is not bound by its principles to withhold such a privilege. It must be that the dark hand of the whisky power, has the party by the throat.

If this action is final, the party managers force upon temperance men the consideration of the question whether they will support a party that can not serve the highest interests of the State. And when all hope of getting reasonable temperance legislation is lost, our opinion is that the answer to the question will come in a language easily understood.

Some of the real friends of temperance feared, that, if we had a local option law, we would be defeated in many places and forfeit the advantages now enjoyed. The fear is groundless. In Georgia, where a similar law obtained, ninety-six out of ninety-seven elections have resulted in county prohibition.

Of course it would not be the policy of the friends of temperance to bring on an election till they were ready for it.

It may be that another bill will be introduced before the legislature adjourns.

Communications.

A Call for Help.

Is there not one or more of the many brethren, who are preaching the Gospel of Christ in the State of Mississippi that you can influence, beg or persuade to come over and help us.

Here am I in the great Mississippi Bottom; one of the least to proclaim the glad tidings of salvation to a lost and perishing people, not one in reach of me to assist in holding a meeting, to say nothing of the counties above and below. There is Leflore, Sunflower and Bolivar counties, almost destitute of the gospel of the Son of God. There is room enough and work enough for six or eight able ministers.

Dear brethren, to know the truth sometimes causes sadness and pain, and indeed it is painful to me to know there are so many people in the Bottom country that seldom if ever hear the gospel preached. Men and women, living, sickening, and dying, leaving no evidence of having made peace with God.

I am often made sad, having men and women to call on me to go and preach to them and their neighbors, and I cannot go, having more churches in charge than I can do justice by.

Brethren in the ministry, and churches of Christ, let me insist upon your looking upon this as a destitute field; yes, the next thing to a heathen land. In some localities they only know the Sabbath as a day of convenience.

I could say much more, but knowing that Brother L. Ball has had so much to say in or through the Record, and I living in hope he will have more to say, and do for this people, I will close, begging for ministerial aid.

J. E. WATTS.

A. H. HANSON,
Genl. Pass. Agt.
L. F. Montgomery,
Ticket Agt. I. C. R. R.
Jackson, Miss.
Chicago, Jan. 30th.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and creases. A dark, irregular tear or hole is visible along the right edge, extending from the top towards the middle. Near the bottom center, there is a small, dark, handwritten mark that appears to be the number '3' followed by a diagonal slash. The overall lighting is even, highlighting the texture of the paper.